

BANNER OF PROGRESS.

VOL. II.

SAN FRANCISCO, SUNDAY, APRIL 12, 1868.

NO. 14.

LITERARY.

For the Banner of Progress. WE ALL MUST DIE!

[It is said that the monks of La Trappe have each day to dig a portion of their graves, and, as an encouragement to each other (?) that their labors will not be wasted, they are accustomed to greet each other when they meet with the salutation: "Good morning, brother; we shall surely die!"]

Yes, blessed be God! all men must die;
The greatest and the lowliest,
Must one day in the lone grave lie;
The tallest tree some day will fall.
For who would wish for aye in this
To bear the trials earth supplies,
Who is assured immortal bliss
Will be his fate when'er he dies?
If man would only learn to do
As God designed he should at birth,
'T would not be long ere he would view
A heaven here o'er all the earth.
But as he won't, and still persists
In acting in such foolish ways,
Who—knowing that such wrong exists—
Would wish to dwell here lengthened days?
Of course men have their work to do,
And trials to endure from birth;
And fiery ordeals to go through,
To purify and test their worth,
That must be borne with manly graces,
And not with insane act evaded;
Who fill in heaven exalted places,
On earth sometimes filled most degraded.
At least let you and I be sure
Of us with truth 'tis never said:
It was a hard man to the poor,
But, blessed be God! at last he's dead!

GEORGE G. W. MORGAN.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER FOURTEEN.

However much learned and owlish Theology, or rather the professors thereof, may spurn the teachings of Nature in her manifold and multifarious operations, or however wisely they may sneer at the ancient system of Nature-worship, as that prevailed probably first and earliest, a far less labor than they bestow on the idle attempt to overthrow modern Spiritualism would teach these profoundly learned and wise gentlemen, that every particle of the holy religion they profess, and prate so much about, has had its origin and basis in the things of Nature, and nowhere else. It has never been assumed that even the magic of the man Moses set Mount Sinai "on a smoke," or covered it with a thick cloud; nor is the matter made plainer by saying that the Lord produced that effect; for the reason that, as has been shown repeatedly, the Lord of Heaven is simply the Sun, and Moses was a Sun-worshiper, according to the Bible account. When he was yet a priest under the Egyptian rule, the record says, he went outside the walls each morning to pray, according to the faith of his fathers, turning his face to the East, or the Sun-rising. The same occurred with Daniel, praying with the window open to the East, or toward Jerusalem, which is the same thing.

Is there anything unnatural in dreams? Almost the entire Book of Daniel is made up of dreams and their interpretation. Is there anything wonderful in mediumship? Daniel was certainly mediumistic, if there is any sort of reliability to be placed on the narrative furnished; the conditions he required for himself, in abstaining from the King's meat and wine, furnish evidence of this. The record does not pretend to assume the fact, that the interpretations of the King's dreams were the wisdom of Daniel, by any means; for, in the outset of his career in the household of the King of Babylon, that idea is set aside. In the second chapter and 19th verse, we read thus: "Then was the secret revealed to Daniel in a night vision." Here Daniel goes into ecstasies of delight at the thought of being able to wield a power before unknown to him, and which would bring him into close and favorable relations with the monarch. Daniel is the more rejoiced that he now stands out clearly superior to the wise men, the magicians, astrologers, sorcerers, and soothsayers, all of whom failed in interpreting Nebuchadnezzar's dream. There is no pretension, in this Book of Daniel, of any miraculous power whatever; for, as the person after whom the book is named is the principal character, exhibiting himself as a medium, and as through this gift he is not only enabled to unravel dreams, but also to find protection from the wild beasts of the den, into which, it is said, he was cast through the malice of his enemies, there is no show of superstitious belief; all is plain and reasonable to the common-sense view of any one who is not walled in by credulous faith, so thick and murky that the light of ordinary intelligence cannot penetrate. The high-sounding phrases of "O Lord God," "O King," "O Belshazzar," (another name for Daniel,) simply belong to the Oriental mode of speech, and are as common to-day, among the more enlightened Arabians, as when the traditions of Daniel were first written. Story-telling forms one of their greatest and most intellectual pastimes; and he is highest who can frame and recite the most plausible tale, conveying the most exalted moral. The volume known as the "Arabian Nights Entertainments" is a faithful representation of the character of that people, who seem to have lived through thousands of years with but very slight change in habits and customs. The Book of Job, like that of Daniel, is of Arabian origin, and recites a long story, very prettily told, of the rich man and his troubles,

his friends, and final restoration to wealth and happiness. Nor is there the shadow of the mythical or supernatural in this grand old tradition; it is only necessary to have some little knowledge of Oriental character, to perceive that all is merely common sense, embodied in foreign phraseology, interlarded with tropes and figures, making the whole somewhat metaphorical and high-sounding in our subdued English. That which is true of the two books named is not less true of those five books termed the *Pentateuch*, ascribed to Moses. Were it possible to get behind the scenes in the acts there described, all would be as simply plain to our understanding as any one could desire; nor are we justified in placing any other than a common-sense construction upon that or any other so-called sacred book, without some positive authority therefor, regarding humanity in all ages of the world as having been very much like what our eyes behold. We must of course make all due allowance for conditions of intellectual capacity, knowing, as we do, that mental acquirements, like other matters, belong to the order of progression. If mankind as a whole are not to-day in advance intellectually and morally of those who occupied our places a thousand years ago, the whole history of the last five hundred years is but one persistent series of falsehoods, and a record of hypocrisy. If, therefore, there is such a law as that of progression for the human family, why do we endeavor to teach a superior wisdom as belonging to a people five or seven thousand years ago, instead of making use of the advanced knowledge acquired by the friction and culture of the minds of men through the lapse of time, and the advantages afforded by improved circumstances? Old wine may be better than new, but is an old coat more desirable than a new one? If not, is an old intellectual garment superior to a new one? If it is, the putting forth of new books, full of new ideas and beautiful illustrations, is a grave and unpardonable error.

J. D. PIERSON.

THE PHILOSOPHY OF MAGIC.

INTRODUCTION.

The crudities from which Spiritualism has sprung are rapidly crystallizing and assuming organic forms. Whether Spiritualism be the point to which all the curious mental phenomena of this century are converging, or whether it will yet assume higher and more perfect forms, the future alone can disclose; perhaps Spiritualism itself may grow into a form more symmetrical and comprehensive, in which all other ideas may be identified. Spiritualism is in its infancy; but its rapid growth, and the vigorous influence which it already exerts on the continents of America and Europe, promise for it a brilliant future as one of the controlling influences over the destinies of the human race. It therefore becomes those who are identified with this infant philosophy, to be well informed, as regards its history and fundamental principles. For, though it is young, it has a history in the past—in the ancient family of ideas to which it belongs. It has always had a generic existence, and always will have; for it is incorporated in the essentials of the world itself. Neither has it been without a witness during the historic age of our race.

For the purpose of collecting such information as can be obtained from the records of the past and the experiences of the present, I propose to furnish a series of articles on the subject to the BANNER, relying partly on material already collected, and partly on such information as the friends of such research may afford me.

Were all the readers of the BANNER conversant with Howitt's "History of the Supernatural" and Ennemoser's "History of Magic," there would be less occasion to write anything on the subject. If all were so well informed as to have no desire for further research, little use would remain for periodicals of any kind. If the writer had no desire for further information, he would lay down his pen. I ask, therefore, the aid of all who can assist in causing light to shine in dark places. In the consideration of this subject, I shall probably accept the works of Henry Cornelius Agrippa, of Nettesheim, as my principal guide; not to endorse his views, but as a text-book providing a systematic programme of the subjects to be considered. Magic has ever been under the ban of the Church, and considered as a thing unholy. Agrippa, in his experiments, discovered this, and, in the preface addressed to the reader, says:

"I do not doubt but the title of our Book of Occult Philosophy, or of Magic, may, by the rarity of it, allure many to read it; amongst which, some of a crazy judgment, and some that are perverse, will come to hear what I have to say, who, by their rash ignorance, may take the name of Magic in the worse sense; and, though scarce having seen the title, cry out that I teach forbidden arts, that I am a sorcerer; . . . to whom I answer, that a Magician doth not amongst learned men signify a sorcerer, or one that is superstitious or devilish; but a wise man, a priest, a prophet. . . I believe that the superstitious censors will object against the Sybils, holy Magicians, and the Gospel itself, sooner than receive the name of Magic into favor; so conclusions are they, that neither Apollo, nor all the Muses, nor an angel from heaven, can redeem me from their curse. Whom therefore I advise, that they read not our writings, nor understand them, nor remember them. For they are pernicious and full of poison; the gate of Acheron is in this book; it speaks stones; let them take heed that it beat not out their brains. But you that come without prejudice to read it, if you have so much discretion of prudence as be true have in gathering honey, reads securely, and believe that you shall receive no little profit, and much pleasure; but if you shall find any things that may not please you, let them alone; for I do not approve of them, but declare them unto you; but do not re-

fuse other things, for they that look into the books of physicians do, together with antidotes and medicines, read also poisons.

These words were written A. D. 1533, in Latin; I have copied them from an English translation, dated 1651. For liberality of sentiment they would not discredit even this liberal age. In his address to John Trithemius, another celebrated astrologer and magician, in relation to Church influence, he says:

"When I was of late (most reverend Father) for a while conversant with you in your Monastery of Heribopolis, we conferred together of divers things concerning Chymistry, Magick, and Cabalie, and of other things, which as yet lie hid in secret Sciences and Arts; and then there was one great question amongst the rest, why Magick, whereas it was accounted by all ancient Philosophers the chiefest Science, and by the ancient wise men and Priests was always had in great veneration, came at last after the beginning of the Catholike Church to be always odious to, and suspected by, the holy Fathers, and then exploded by Divines, and condemned by sacred Canons, and moreover by all laws and ordinances forbidden."

Probably the reason for the opposition of the Church to the study of Magic lay in the fact that education was necessary to the study, whereas "ignorance was the mother of devotion."

J. W. MACKIE.

GOD.

NUMBER ONE.

As the subject of Theism versus Atheism seems to be upon the tapis, I propose to contribute my mite, not thinking to exhaust the subject, but hoping to assist in that agitation of thought which is the promoter of wisdom. And I feel justified to say in the outset, that I am pained to see any one who is so far advanced in progressive and Spiritualistic ideas as to discuss this question, resort to epithets of personal detraction to carry a point. A bigoted, narrow-minded Hebrew prophet may be excused for having said, three thousand years ago, "The fool hath said in his heart, There is no God." A paid clergyman, whose bread, butter, and social position depend upon his doctrines, may be excused for having used this phrase as a powerful bludgeon to beat back that opposition which he dared not meet in square argument; but it is time that Liberalists place those differing from them in opinion on even ground with themselves, state their argument fairly, and leave the public to judge both of the argument and the intellectual qualities of the writers on either side.

In discussing whether there is, or is not, a God, would it not be well to essay some definition of the term, or some description of what is necessary to constitute such a Being? True, the finite cannot comprehend the infinite, and God in these latter days is generally assumed to be infinite. One man can never learn all of a single science, and can know but little of every science; still less can he know of infinity, which comprehends all. But if we cannot comprehend such qualities as serve to constitute a God, and the absence of which justifies a belief in Atheism, all discussion will be fruitless. I am not sure, but I think that the Atheist will maintain that we have no evidence of a higher intelligence than that of man; that he is the result of the fortuitous evolution of the matter of the universe in accordance with the law of gravitation—chemical, electrical, vital, and other laws inherent in all substance; while the Theist holds that over and above this substance and these laws there is a Supreme Mind, bearing a greater or less analogy to the human intelligence, which, working partly through these laws, and partly independent of them, is the first and producing cause of all phenomena.

As God is assumed to be infinite, and man is finite, it is plain that what man comprehends, or imagines he comprehends, can only be a limited part of God; and as all minds differ in their scope, so there must be as many conceptions of God as there are individual minds; and hence, if it is not true, as some have maintained, that "an honest God is the noblest work of man," a noble perception or conception of God is a very commendable achievement of the human mind.

But, notwithstanding this great diversity in detail, the history of the intellectual progress of man shows that at different times, and in different places, certain general ideas of God have prevailed, which can be classified in brief. It may assist in an intelligent study of the subject to state some of these, before proceeding to examine it from the standpoint of the intellectual and scientific attainments of the age. That which has been the most prevalent and wide-spread idea of Deity is the Sun-god theory. To a mind versed in history, it is just as plain a proposition as that the individual passes through youth and manhood in his progress from childhood to old age, that the race has passed, as it emerges from mere fetishism, making gods of sticks, stones, and vegetables, through a period during which the Sun was considered as the Supreme Deity. This was the prevalent form of Theism in Peru previous to the conquest of Pizarro; the still extant quadrangular towers of Mexico and Central America attest its ancient prevalence there. It prevailed in Ireland previous to the reformation of Saint Patrick. The round towers of India were temples for Sun-worship. Of the pyramidal temples of the valley of the Euphrates a single one remains, the Temple of the Seven

Spheres at Borsippa, called by the Arabs Birs-Nimroud. It is built of seven stages, all perfectly square, the first two hundred and seventy-two feet on a side, and each higher one forty-two feet less than the one on which it rests. Thus the seven represent the planetary system of those times. Philologists think that the Hebrew word *Elohim*, in the Old Testament translated God, was derived from a Chaldean word signifying the Sun; and that the other Hebrew word *Jehovah* was derived from the name which once signified the Rising Sun.

JOHN ALLYN.

WOMAN AND MAN.

Let us take a survey of the status of the "first pair," as the representatives of the race, from the history furnished us by Moses, and embellished by wise theologians and pulpit orators, all the way down from that startling period when God spake worlds into existence, and commenced to people this little planet Earth by creating man and woman.

The history of woman in the Bible furnishes us with very meager outlines, it is true; for the leading minds of that time were too intent on parading the attributes of the masculine side of creation, out of which were evolved a God to rule the universe. But enough is given to hold up the mirror, and show that our much abused mother was the first to awaken to a perception of the possibilities which, though vaguely shadowed forth, were to crown the perfect development of the race; showing that, her spiritual and perceptive faculties being more advanced and quickened, wisdom, typified by the serpent, was presented her. Theologians, in casting about for a solution of this great starting-point, have been pleased to call it "Adam's fall," and have stigmatized and anatomized woman, in conjunction with the serpent, for being instrumental in bringing about such a dire calamity. Thus mankind have ever rewarded their benefactors. The Bible leaves us in the dark as to the sex of the angel whom God sent with a flaming sword to drive our first parents from their sylvan retreat. But there is no doubt that the masculine principle was there represented; hence the "executive power" displayed. Theology has unwittingly paid woman a compliment in this connection, by placing her as the leader up into higher conditions, as well as stimulating man to a true perception of his own capabilities. It is not surprising that the human mind at that age should conceive of a masculine God, for it had not arrived at that condition where it could comprehend the higher feminine attributes, which are Love, Mercy, and Wisdom. The leading conceptions of an age always determine the status of that age.

But the first great decade of the ages is completed, and we now stand on the threshold of another era, where woman must take her rightful place beside her brother, not as a rival, but as an intelligent co-operator in all the affairs of humanity. She has heretofore been a blind slave, in a certain sense, to his whims and caprices. And the first step in that direction will be to restore the equilibrium of sex. Mankind have been trying to walk erect with the right side paralyzed, and consequently have performed an unnatural locomotion. As with individuals, so with nations.

Woman in the past has only performed the lower functions of maternity; never dreaming that she represents the higher creative power of the planet, or that Nature has consigned to her the great work of forming the god-like human soul, male as well as female. To do this nobly, and in accordance with the great design, she must be educated, in the highest sense of the word; she must cultivate all her powers, all her inherent attributes; she must understand and enter into all the avenues of life. No more determining of artificial bounds of sex, that have been engendered in the ignorance of the past.

"Maternity is the decree of Nature." True; and by virtue of that decree, woman is raised above all others in her added powers and capabilities. And when she bears a part in the legislation of the American Republic, there will be an impetus given to civilization that will startle the nations from their lethargy, and furnish the crowning act in the drama of human progress.

PAULINE.

A Note, Containing a Nut, for "Æsop."

EDITORS BANNER OF PROGRESS:—I regret that my unfortunate Scriptural quotation—certainly not intended personally, and in any case only in a Pickwickian sense—should have aroused the ireful, rather than the argumentative faculties of your correspondent, "Æsop," who, in his anger, appears to have lost sight of the mathematical proposition offered, not particularly to him, but to Atheism. A snar does not answer it; and "Æsop's" challenge to the world to prove the existence of Deity reminds one of Ajax defying the lightning.

Besides, the affirmative of the question rests with the Atheists. Their proposition is this: "The inherent principles of matter are sufficient for their own development, and Mind is the result." (!)

In reply, I submit to "Æsop," or any other mouthpiece of Atheism, without any idea of offense, How do you account for the chemical com-

binations and mathematical evolutions of your insensate matter? And I repeat, as it takes Mind, or some intelligence, to comprehend Mathematics, can anything less than Mind work mathematically? Give us the *modus operandi*!

ZANONI.

PARTLY DEVELOPED MEDIUMSHIP.

WOODSIDE, March 30, 1868.
EDITORS BANNER:—Perhaps a short account of our doings in this part of the State may be of interest to you and some of your readers.

About two months ago, I commenced holding circles in my house for the investigation of Spiritualism. A young man, who came out of curiosity, was visibly affected the first night he sat with us; his hands and arms being violently moved. In a short time, the spirits would answer questions by means of the raps, using his hand for that purpose. Soon he began to write, and, about a month ago or more, he began to be entranced. As soon as the controlling spirit (who says he is the medium's brother) could get sufficient control, he informed us that our medium was one of the greatest mediums of modern times; that he was possessed of all the medium powers, but his greatest sphere of usefulness would be as a trance speaker; his oratorical powers being exceedingly good, and his organization such that almost any spirit could control him. He further informed us, that the spirits meant to develop him right away, but they hardly knew themselves how much he was capable of, until they tried him. He also said it was their intention to have him at the coming Convention, to represent San Mateo County. So far, everything went smoothly; but unexpected difficulties presented themselves. The medium began to doubt whether spirits were conversing through him; he being in a half-unconscious state, and his mind, mingling, as it were, with the communications, giving them a tone as if wholly from himself. He began to demand some evidence that spirits did this; they informed us they could not give it until they had further control of him; but that, if I would write to a celebrated test medium in San Francisco, suspending our sittings for a night or two, and request her to sit at a given hour in the evening, the controlling spirit would be there and write through her, and give our medium all the information he wanted. The controlling spirit was very anxious that I should do so; and I wrote as clear and concise a statement of our case as I was capable of, and requested her to favor us by sitting; but she never answered my letter. I am well known to the lady in question, and did not send her fee, but passed my word for it. I feel pretty sure if the money had been sent she would not have returned it, but would have given us something. Now by withholding from us the evidence he asked for, the medium, I fear, has been lost to the cause. He is about twenty-one years of age, of Irish birth, Catholic education, and, like others of that persuasion, his reason leads him to the solution of questions in roundabout ways. He says he thinks there is something in it, and at a favorable opportunity he will inquire further. At the time of my letter being sent, he was staying in my house, ready to devote himself to Spiritualism, if the controlling spirit confirmed what he told us, through a good test medium. He has now gone off to another occupation, but there is still a chance that, if we can get any tests, he will devote himself to it.

At a sitting we have had since, the controlling intelligence urged me, much against my will, to write to you, and lay a plain statement of the case before you, and ask for your advice and assistance. Now, I have had abundant evidence that the young man I speak of is a genuine medium, and have seen enough to convince me that he is all that the controlling intelligence says; but the medium thinks that the prospect is too good altogether. We have had some very fine addresses through him, such as would have done honor to the platform in San Francisco. We had one, a Sunday evening discourse, and another on St. Patrick's day, which were exceedingly good. The medium frequently, in the trance, goes completely contrary to his ideas when in his normal conditions, but as he is ignorant, and only half conscious, he is unable to comprehend much of what he utters. Now, if you would favor us, or give us assistance in any way, I will be glad to give you the test medium's name that I wrote to, and any further information you may wish for. The controlling intelligences are very anxious to do all the good they can; and if ever earnest souls out of the flesh strove to do good to those they left behind, ours have done so.

By inserting the above in the BANNER, you will favor the controlling intelligence, and oblige yours truly,

JAMES BODT.

Bible Discussion at Saratoga.

SARATOGA, April 6, 1868.
EDITORS BANNER OF PROGRESS:—About four weeks since, J. P. Ford, of this place, accepted a challenge from one McKee, of Santa Clara, to discuss publicly the following question:

Resolved, That the Christian's Bible is of Divine origin, or the Divinely inspired word of God of man.

McKee taking the affirmative. The time for discussion was set, giving two weeks for preparation. The eventful period arrived, and with it the disputants and a large audience. Affirmative opened the discussion with a short prayer; after which he announced to the listeners the subject under discussion and sat down, leaving Negative nothing to answer, and as Affirmative evidently expected a dodge of this kind, and, for one hour held the audience spell-bound by reading to them passages of the Christian's Bible, giving the chapter

The Banner of Progress.

SUNDAY, APRIL 12, 1868.

OFFICE, 532 CLAY STREET, UP STAIRS.

BENJAMIN TODD & CO.

PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

SWEDENBORG AND HIS DISCIPLES.

SECOND ARTICLE.

In the face of the fact that Swedenborg was undoubtedly the greatest seer of his time, and of mediumistic powers truly wonderful, he has left just sufficient testimony against himself and his own revelations, to afford an opportunity for his pretended disciples and the Pharisaical Christians to quote him against his own doctrines and against Spiritualism. Like Moses, like Paul, like Mahomet, like every great originator of new religious ideas, he was jealous of his own fame and future influence, and warned his followers against false pretenses to the possession of the same gifts that he enjoyed, and against unauthorized communion with the spirit world, as productive of evil to all who should venture upon the dangerous experiment. He taught that the identical methods of communication which he had made use of should not be entered upon by his disciples; and intimated very strongly, as Mahomet and Moses had done before him, that he had obtained all that was worth knowing about the spirit world and the will of God, and that it was dangerous for others to follow in his steps. This has given occasion to his expounders, and for our opponents of *The Occident*, to express themselves after this manner:

"It is not a little remarkable that, a hundred years before the rise of modern Spiritualism, Swedenborg should have taken such pains to warn men against the dangers of intercourse with spirits. With regard to some of the passages in which he treats of this subject, it almost seems as though he were personally acquainted with this system of modern demagogues, his seances, mediums, teachers, and lecturers, together with all the demoralizing effects which it has produced and is producing. Not only does he teach that there is danger of being led into false doctrines by these influences, but also into evils of life that will endanger the salvation of the soul. He says that when a man's mind is laid open to spirits, they 'enter into the whole of his external memory'; that they know his thoughts and wishes better than he does himself, and can make him think and believe what they please. They can confirm him in his errors of opinion, and in all evil ways. This influence, however, cannot be acquired without the cooperation of the individual. It is only those who seek the spirits and have voluntary intercourse with them, who can be injured by them. 'Dr. Holcombe, in his 'Our Children in Heaven,' has the following curious passage: 'The vast majority of spiritual communications are utter delusions, the information of the medium not extending one hair's breadth beyond the natural range of our spiritual forces. To illustrate: Some clairvoyant visits one of the mediums to receive a message from a lost friend. The medium consents. The spirit proceeds to describe the medium has entered the natural memory of the questioner and reproduced everything from his recollections. If he could make himself visible to the natural eye, he might assume the exact form of the deceased, so that escape from his deception would be impossible.'"

How much easier to believe that our departed spirit friend is actually present and communicating, than to swallow mentally the above string of specious reasonings, prescribed by Dr. Holcombe! Besides, the facts communicated are frequently such as have never before been known by the questioner; and he is often obliged to search for evidence of the truth of such communications among surviving relatives who may be acquainted with the facts. The "natural memory" of the questioner could not in such a case have been "entered" to obtain them, for the simple reason that they never existed there.

The place assigned to the deceased friend, whom the evil spirit is striving to represent, is meantime "away off in heaven" (wherever that may be) and "knows nothing whatever of the trick imposed on his earthly friend." How does this tally with the declaration of Jesus, (Matt. x. 7.) "The kingdom of heaven is at hand"? John the Baptist says the same thing. (Matt. iii. 2.) Jesus also said to his disciples, "The kingdom of heaven is within you." What import, then, can the phrase "away off in heaven" have to the comprehension of any one? Heaven, to the reasoning mind, is a condition, not a locality. It may subsist on earth, as well as anywhere; indeed, we are instructed by the Seer of Nazareth to desire and pray for the prevalence of God's will on earth "as it is in heaven." Doing the will of God—that is, obeying the laws of our nature, which are His laws—would soon bring about a heaven upon earth. The opposite condition, hell, is produced by the efforts of our false teachers and legislators to improve upon nature, and substitute their own wild theories of government and order for the wise regulations instituted by the Almighty.

But, to return to our subject, we can express no better opinion of the last attempt at criticism, on the part of the writer in *The Occident*, of Spiritualism and its phenomena, than we did of his first, which he gave us under the head of "Modern Demonology." The "Perils of Spiritualism" may frighten timid souls, who fear to inquire into the occult and unknown, lest their darling religious theories should be all swept away like cobwebs before the broom of the cleanly housewife, and their still dearer positions as heavily laden religious teachers taken from them like the occupation of the unfaithful steward. For ourselves, we fear nothing so much as being in the darkness

of ignorance of anything that exists in the broad universe of God. We hold that this universe is inviting and open to man's boldest explorations; and we do not choose to neglect any opportunity presented for learning more of its secrets than are known at present by the wisest among our self-constituted teachers. "There is more in heaven and earth than was ever dreamt of in their philosophy." And, acknowledging that we do not pretend, as they do, to "know it all," as yet, we are determined to know as much of it as any other man, in the course of eternity.

The writer in *The Occident* concludes as follows:

"When we shall have witnessed some of these wonderful things, and have become convinced that spirits are concerned in producing them, we shall unhesitatingly adopt Dr. Holcombe's theory."

That is, when they are forced to abandon their denial of the existence of the phenomena, after witnessing them, they will fly for refuge from the conclusion that their departed friends are the authors of these manifestations, to the absurd theory of Dr. Holcombe, which has nothing but supposition for a basis, and a very far-fetched one too. But the preposterous thing about this writer's judgment is, that he undertakes beforehand to state what he will do with the facts, when he shall have obtained them; that is, what opinion he shall form of them at that time. He first enters his judgment against Spiritualism without having witnessed the phenomena, and then prophesies what his judgment will be after he shall have done so. If there are not "snap judgments," we are at a loss what name to give them. We dismiss him and his borrowed theories for the present, as much more important matter claims our attention.

Insane! Insane!—No Spiritualists Among Them!

Here is a list of insane persons committed to the Lunatic Asylum at Stockton in one day last week. It is taken from the *Morning Call*. Strange to say, Spiritualism is not assigned as the cause of the insanity in a single case:

"Julia Powers, a single woman, aged twenty-eight years, born in Ireland. She has been a servant, and came to California from Massachusetts six years ago. She thinks people want to kill her, and she wants to kill others."

She is not a Spiritualist.

"Herman Stodthoff, native of Hanover, Germany, aged thirty-six years. He is a miner by occupation, and came from Hanover to California eighteen months ago. He is married and has six children. He says he is the Messiah and is going to be sacrificed; drives his wife and children out of the house, and says the Almighty has given him all power."

He is not a Spiritualist.

"Wm. Housebrant, native of Ireland, aged thirty-eight years. He is single, and came to California, from Ohio, eighteen months ago. He is a private in the Ninth Infantry, United States Army. He imagines people are trying to injure him."

He is not a Spiritualist.

"Henry Cooper, a native of England, aged thirty-three years. He is single, and was at the time of his arrest, a private in Company E, Fourth Infantry, United States Army. He thinks his soul is lost, and is anxious on the subject of religion."

He is not a Spiritualist.

"Edward Norton, a native of Ireland, aged thirty-eight years. He is single. He came to California, nine years ago, from Missouri, and was, when arrested, a private in Company D, Second United States Artillery. He prays for eight hours at a time, and when through has no recollection of it, as though he had been in a sort of trance."

He is not a Spiritualist.

Where is Fitz Smythe? There is no chance for him to give Spiritualism Fitz concerning the above cases. Brighten up, rusty old file! and sharpen up your wits. The devotees of theology need a melancholy "jokist" just now, to abuse Spiritualism; for it is making more rapid strides now than ever before. Even so!

SAN FRANCISCO ALMSHOUSE.—The *Daily Times* lately contained an exceedingly well written report of the manner in which the new Alms House is conducted; speaking in deservedly high encomiums of the Superintendent and Matron of that establishment, Mr. and Mrs. George Harris, and describing the comfort and cleanliness everywhere visible. As an evidence of the kind treatment extended to the unfortunate paupers, the *Times* says:

"There was no fear, no crouching, no symptoms of terrorism manifested anywhere among the inmates, but the whole establishment appeared to be governed by kindness and humanity."

One cannot help wishing, on reading the glowing account of the *Times* reporter, that the poor sufferers of the Lunatic Asylum at Stockton could have a Superintendent and Resident Physician equally kind and humane, instead of individuals who look upon insanity as a crime, to be treated with severity and punishment.

POOR "STANDARD."—A paper published at Olympia, W. T., called the *Washington Standard*, complains that Olympia is "the worst newspaper-ridden town in the United States, if not in the world," there being three newspapers there for a population of only five hundred. As Washington Territory is not yet one of the United States, the *Standard* man is evidently in error. But if he means to maintain that Olympia is the "worst newspaper-ridden town in the world," we would suggest that the incubus may be removed by himself, by planting his *Standard* in some other locality. It would greatly relieve the "newspaper-ridden" people of Olympia, the sensible portion of whom consider his paper a poor standard for anything or anybody.

"SHALL A NEWSPAPER BE PRAYED FOR?"—The *Occident* published a selected article which asks this question, and gives reasons for asking it. We should say that, if there is any efficacy in prayer, and the right power is prayed to, such papers as *The Occident* might be benefited more than any others by being prayed for. God knows they need something to save them from insufferable dullness and insipidity; and if by prayer He can be induced to inspire them with more sense and sound logic, as well as with more love for humanity at large, outside of their Church and its creed, why, "let us pray."

A TELEGRAPHIC DESPATCH to the *Times* of this city says:

"The twentieth anniversary of Modern Spiritualism was generally celebrated throughout the country."

Spiritualism in Oregon.

A correspondent at Astoria writes as follows concerning the spread of Spiritualism in our neighboring State:

"ASTORIA, March 26, 1868.

"We have formed a society of Spiritualists at this place, and commenced building a hall for Lectures, Lyceum, etc. It will be 35 by 65 feet; you see we make calculation on growing some in the cause here."

"The good cause is steadily advancing, notwithstanding the continual warfare made against it by that 'old orthodoxy.' Can we have some of your noble lecturers call upon us this spring or summer? The interest in the cause created by Mr. Todd, Mrs. Foye, and Mrs. Stowe, the last year, is very lively throughout Oregon; and another campaign of lecturers and test mediums would leave the Church among the things that were. Any lecturers or mediums traveling this way will do well to make a short stay with us at Astoria."

J. TAYLOR.

Our friends in Astoria have taken the right course. Every society of Spiritualists should own a hall, and be independent of the old theological Mawworms who now refuse the use of their buildings for meetings of our people.

Another correspondent also writes from Portland, thus:

"PORTLAND, March 30th, 1868.

"Eds. BANNER.—If Spiritualism has been 'on the wane' here, the time has come when it is reviving again. We have had two lectures given, which, if my idea is correct, will bear as much fruit as any of Bro. Todd's ever did. No disparagement to him; you will concur after knowing the particulars. The young gentleman is a person well known in this country; strange to say, never as much as heard Spiritualism spoken of nine months ago, and only by accident was brought in contact with it, the circumstances of which I will at some future time relate to you, together with a synopsis of the two lectures. But, having very little time, you will please accept our glad tidings in the following meager form. The first and second lectures were, 'Spiritualism Defined,' so well done, that, if he will keep on, he will cause more blind ones to see in this holy community than Bro. Earle ever made sick, or Elder Knapp could cure. Take the medium in his normal state, and he is as unsophisticated as an infant; and, to hear his trance lecture, you would think they were listening to a Mrs. Hardinge, Mrs. Stowe, Mrs. Gordon, or Mr. Todd. Who will doubt, here or elsewhere, after knowing the circumstances connected with this case, the truth of our *tem*?"

"Our lectures are attended by at least twelve hundred persons."

ALF. S. GROSS.

Per contra, we find in the *Olympia Transcript* an article copied from the *Pacific Christian Advocate* at Portland, written from Astoria by Bro. Benson, in which two lectures are spoken of as having been given at the latter place, one by a Spiritualist, and the other in reply by a Mormon, both on the same evening. The Rev. Benson's sympathies were entirely with the Mormon, as against Spiritualism, of course; and accordingly, he gives the Mormon credit for having vanquished the Spiritualist in the following classical and graphic style:

"On Saturday evening, an apostle of the 'Progressive' persuasion managed to get a room full of the susceptible together at two bits a head, to whom he talked on Spiritualism. When through, the Mormon apostle asked and obtained leave to talk a little. He overpowered the poor Toddites with words, quoting glibly from Andrew Jackson Davis, and other rapping authorities, to prove that Spiritualism is self-contradictory, corrupting, and of the pit. The rapper wriggled and ground for a few minutes' time, in which to get himself *en rapport* with the spirits, so that he might give a suitable reply; but before his clairvoyant paroxysm supervened, the crowd dispersed, leaving Toddism in disgrace. The conquering Saint came back to the ship boasting that he had 'guy the feller goss—he wasn't going to let the old devil bust up religion.'"

Bear in mind, that the above was written by the Rev. Mr. Benson, editor of the *Pacific Christian Advocate*, the organ of the Methodists in Oregon, in order to show, we presume, that their fund of argument is entirely exhausted, and that they must now resort to such pitiful, paltry trash as this, to oppose the irresistible onward progress of Spiritualism!

"OUR MUTUAL FRIEND," the temperance organ of this city, says that the credit of organizing the Washingtonian movement, some years ago, is attributed to Elder Knapp. If that be rightly bestowed, to him must also belong the disgrace of its utter failure. For, so soon as the people discovered that the movement was one of proselytism for the sectarian churches, they stampeded from it in a hurry. The attempt to make capital for church religion out of the temperance cause has always failed, and always will. There are thousands of temperance people who belong to no church, and believe in no creed; and these are not to be dragged into the support of either by proselyting religionists who choose to commit themselves to the temperance cause for that purpose. They are wide awake to their own freedom of conscience in matters of religious conviction, and are not to be caught Knapping.

At Mrs. Foye's SEANCE, on Tuesday evening last, were many distinguished persons, who sought to distinguish themselves by discovering some deception in the manifestations of spirit power; and one gentleman in particular, late a Police Judge in this city, after making numerous efforts of this kind, was obliged to confess himself beaten. There is no use for lawyers where the truth is the only thing wanted. Even a judge of horse-flesh can elicit that, as well as a Police Judge.

ELDER KNAPP has recently discoursed upon "The Lamb of God, that taketh away the sins of the world." If all the sins of the world have been taken away, there are now no sinners, and all the machinery of revivals and the nonsensical talk of revivalists are useless. "The Lamb" has abolished sin, and we are all saints, Elder Knapp, perhaps, included.

LECTURES AT CONGRESS HALL.—The first lecture of the course to be given by Mr. Todd, will be pronounced this (Sunday) evening, commencing at 8 o'clock. Subject—"Spiritualism and Mesmerism; their Relations to Each Other." Seats free.

Obituary.

Passed to the spirit world, Saturday evening, April 4th, Mr. Elisha Fitzgerald, aged 52 years, formerly of New York city.

The subject of this notice was one whose genial, friendly nature endeared him equally to relatives and acquaintances, and made his companionship of the most agreeable kind. His conversation was ever full of zest and pleasantness, and exhibited an abundance of charity. He was a kind and affectionate father, a good husband, and an upright man, of inflexible integrity in business. His mind was active and inventive; and one of the notable results of his scientific investigations was the invention of the mechanical appliances and chemical combinations to produce the celebrated "aerated bread," now in use in most of the large cities of the Union. He was also the patentee of other useful inventions.

Mr. Fitzgerald was a Spiritualist in the broadest sense of the term, and claimed with good evidence to have received aid from departed spirit friends in his various scientific researches. He was a man of so much reliability and sincerity, that even skeptics never dared to question the truth of any statement he might make in this regard. Indeed, his services in the cause of truth may be estimated as greatly as his useful discoveries in practical science; for the example of such a man is never without its due effect upon the minds of others.

In the absence of a public speaker of similar opinions, the friends of the departed were compelled to call upon a clergyman of a liberal denomination to officiate at the funeral ceremony; but this, of course, could not afford that satisfaction to the hearers which the inspiring words of a believer in the actual spiritual presence of the departed would have given them. What language can cheer the hearts of bereaved members of a family like that which induces in them a realization of the continued existence and ever-present sympathy and guardianship of a beloved husband and father, after he has left the worn-out and useless mortal form? The "consolations of religion," as administered from the lips of theological teachers of the old school, even of the most liberal denominations, can never bring to the grief-stricken souls of the survivors that sublime and triumphant rejoicing which the truths of Spiritualism are seen to promote and encourage, whenever they are presented in the glowing language that befits their superlative character.

The spirit of our departed friend could appreciate the justness of these remarks, and we cannot doubt that he approves them now. His illuminated vision and quickened perceptions of spiritual truth must now afford him a hundredfold more pleasure than even his enlightened earthly experience enabled him to enjoy.

We hope we shall ere long receive indulgent proof of the awakening of our friend to a life that has opened to him conditions of happiness transcending any ideas the mind is capable of conceiving while on earth.

SAMSON—PHILISTINES—FOXES.—Some critics tell us, that the difficulties that the opposers of revealed religion imagine they find in the account of the slaughter of the Philistines with the jaw-bone of an ass (Judges xv. 15) can be easily disposed of by stating the fact that the jaw-bone, so-called, consisted of an eminence or ledge of rocks, the passage to the top of which was so narrow that only one person could ascend at a time. The predigious strength of Samson enabled him to haul the lower shelving stones upon the heads of his enemies, dooming them to inevitable destruction while he was perfectly safe above their reach. So with his listless, they were not living animals, as our common version would lead us to suppose, but furze or fox-groves, which he gathered in bundles and set on fire, thereby destroying the fields of grain belonging to his enemies.—*Zealand*.

Why were not these afterthoughts thought of before? King James' translation has been over and over again pronounced infallible; and now comes a new and nameless translator, who says Samson's foxes were no foxes, and his jaw-bone not the jaw-bone of an ass at all! So the faith of our grandmothers in Samson's great prowess is now to be overthrown, by the simple assertion of some unknown scribbler, who, perhaps, can't distinguish a fox from a hole in the ground! What about the shaking down of the Philistines' temple by grasping its pillars? Were there no pillars, and was there no temple?

VERY COARSE.—The BANNER OF PROGRESS is published under the head of Seraps, very coarse and blasphemous paragraphs. It is much more easy to attack the Christian religion and discover some error in it, than to prove that there is any truth in Spiritualism.—*Daily Critic*.

Poor religion that, in which it is so easy to discover errors, and which cannot stand the attacks of Seraps! And yet this is the religion that is peddled out every Sunday, at the rate of from three hundred to ten thousand dollars per year, as man's sole reliance in this world as a preparation for the next!

We don't want to prove that there is any truth in Spiritualism. The facts of Spiritualism prove themselves, without any aid from us. All we wish to do is, to direct attention to the facts—and their necessary sequence, the philosophy—of spirit communion.

If our criticisms of certain religious dogmas are coarse, it is because it is impossible to treat them in a refined way, without transferring their absurdity to our criticism upon them. And this we do not desire to do.

A bishop who was fond of shooting, in one of his excursions met with a friend's game-keeper, whom he sharply reproved for inattention to religious duties, exhorting him strenuously to "go to church and read his Bible."

The keeper, in an angry mood, responded, "Why, I do read my Bible, sir, but I don't find any mention in it of the apostles going a shooting."

"No, my good man, you are right," replied the bishop; "the shooting was very bad in Palestine, so they went fishing instead."

All this and much more on the Sabbath, too! And they went cormorant-husking in other people's fields on the same holy day, accompanied by their leader, Jesus of Nazareth. (See Matt. xii.)

In the "Perils of Spiritualism," the article in *The Occident* which we have at present under review, the long ear-marks of the "thoroughly educated" Bohemian are as plainly visible as in a preceding one, entitled "Modern Demonology." There is no literary lion with a skin large enough to cover the peculiar conformations of this particular Bohemian; certainly none can be found in the menagerie of a sectarian religious newspaper.

and verse where found, coupling them together, and commenting thereon; thereby placing the book and its inditers in a very awkward position, and showing, as we thought, conclusively, that the Bible could not have emanated from a Source of perfect Wisdom, perfect Love, Goodness, Justice, and Mercy. But in this we soon found we were mistaken; for Affirmative took the stand, and, in a lengthy and tiresome discourse, (relating seven or eight death-bed scenes that he had witnessed, together with about the same number of slanderous, obscene reports of spiritual developments,) tried to prove to us that the Bible must be of Divine origin; winding up, however, with a clincher of historical notoriety, namely, that when Mahomet died his religion and followers died with him; upon which Negative arose and acknowledged himself vanquished!

But the thing did not die thus; for, on the following Monday, Mr. Ford received and accepted a challenge to discuss the same subject with a gentleman living near here, of known talent as a Biblical scholar. Their first discussion came off on Sunday, the fifth of April, before a crowded audience, and, notwithstanding the hall was so crowded that many had to remain standing, perfect quiet reigned throughout the entire discussion, which is to be continued from week to week, for one, two, or three months. And, as both parties seem to understand the rules of etiquette, logic, and gentility, and perfect familiarity with the subject under discussion, handling the Bible and its various doctrines with ease, we look for much good as the final result of the discussion. The weight of the argument on both sides is written, and, after it has been read, the disputants exchange manuscripts and reply on the following Sunday; so that the rebutting argument is matured by reflection, and brought before the public in good shape. We think, from the groundwork of the argument laid down by Mr. Ford's opponent last Sunday, that both parties have their hands full for four months at least; and we know of no better opportunity of studying the Bible than that afforded us at Saratoga Hall. REPORTER.

The "Laying On of Hands."

It is a remarkable fact that, when the deeds of great minds are memorialized in ceremonial, their virtue is lost. Such admiration, like a sponge, absorbs and nullifies all past goodness. The tradition of the nurse becomes our tyranny. The pangs are barren, so we draw blood, which makes us crucifiers of the Christ we profess to worship.

Eighteen hundred years ago, the beautiful Nazarene and his unlearned disciples, guided and inspired by the spirit, laid hands on the sick and mentally darkened, and restored body and soul to health and harmony. "This was the true 'Balm of Gilead,' the 'River of Life,' the 'Glory of God.'" Lest it might be corrupted or lost to the world, the Church instituted it as a saving ceremony, and a sacrament. At that moment it began to decline in potency, until to-day it is, in the Church, but a mere senseless rite, dead and dry as an Egyptian mummy. When the candidates have served a probational apprenticeship, the Episcopal Bishop—whose magnum is starved and smothered by associations of thought and ceremony—places his hands on the heads of the demure disciples, sealing them with the benediction of God in the immaculate Church. Any new light or life received? Let aristocracy, sectarian pride, and bigoted vanity give answer. None but a bishop? None! If some unlettered laborer, with rough hands, accustomed to earn a living, and charged with electric spirituality, guided perhaps by an Indian spirit, should lay on hands ungraciously, jerking and snapping, singing and dancing, and pounding the air with his feet, and the glow, how shocked would be the "immaculates" of the holy Church! It makes a great difference, you see, how you do it.

Ye healing mediums, how irrelevant you are! You do not even read a prayer! You do not always wear a white gown! You do not spread your hands according to established style! You do not wear a Bishopric dignity! What right have you to lay on hands so roughly, so ungently, without ecclesiastical commission, and with a declaration that be "of King Henry's Church?"—*Banner of Light*.

Compliment to Shakespeare.

The *Golden Era* is a literary paper, and its editor is an authority in literature of all kinds; he is an excellent judge of dramatic literature; and the manner in which he expressed himself in last Sunday's issue, must, we are sure, have afforded much gratification to the admirers of the Bard:

"Of the myriad plays written a century ago in England, those of one author only now appear upon our stage. A few of the others are consigned to the dusty nooks of libraries, and the remainder have disappeared forever. The wonderful profusion of thought in the works of Shakespeare has caused modern taste to willingly connive at their many moral blemishes, and his plays have such pre-eminent merit that the trouble of eliminating that which would offend delicacy is considered to be well required."

This is really kind. "Modern taste," in consideration of the profound profession of the highest in the works of Shakespeare," consents to "connive at their many moral blemishes." We are still more pleased when we find that the trouble of eliminating that which would offend delicacy is considered to be well required. It is gratifying that modern taste is not so squeamish that it cannot find any good in Shakespeare, because his characters are not delicate, and occasionally utter the double entendres which were not thought immoral at the time when he wrote. Modern taste, as personified in the editor of the *Golden Era*, is charitable and industrious, even if it cannot accept Shakespeare as he is; it considers that there is so much good in him that the trouble of eliminating that which offends its delicacy is well required. We wonder whether the editor of the *Golden Era* considers that the wonderful profusion of thought in the Bible (the Old Testament) is in truth sufficient to cause modern taste to connive at Leviticus and abstain from eliminating the "Song of Solomon." Be it known that the editor of the *Golden Era* endorses the plays of Shakespeare in the sequence of their profusion of thought, in spite of their moral blemishes. Such a compliment to Shakespeare, coming from the editor of the *Golden Era*, is valuable indeed.—*Daily Critic*.

REV. DR. TYNG, JR., of New York, has had an ecclesiastical trial, been found guilty, and publicly "admonished" for violating one of the canons of the Episcopal Church, in this: that he did with malice aforethought, prompted by Satan, and without the fear of the dread wrath of the Almighty, go over into the kingdom of New Jersey, preach Sunday, and did thereupon and thereat, once a sermon from the pulpit of a Methodist Church! For this rank offense he was tried and condemned as above. The trial elicited much interest, and is a subject of illustration in the pictorial papers.—*San Jose Mercury*.

A WRITER in the Boston *Congregationalist* severely criticizes the pictures in our illustrated Bibles—such as Adam and Eve wandering naked in a zoological garden, like two overgrown children in the woods, whom the robe did not cover with its leaves; Moses smiting a huge boulder; David shouldering an overgrown harp, and capering like an insane man; and what is worse, Jesus and his disciples in a cornfield on the Sabbath day, where the articles present the whole company *grawling* cars of Indian corn.

GOOD SOCIETY in Meriden, Conn., is suffering from the blemished characters of two of its members. A child-birth preceding a hasty marriage—an absenting bridegroom—suspension of both parties from the Church—had the parties been Spiritualists, their names and religion would have been paraded in every paper.—*Banner of Light*.

AN Eastern paper gets off the following: "An editor never leaves any money at home for fear of fire, and never carries any with him for fear of robbers, nor deposits it in any bank for fear of peculating officials. His money generally is in the hands of his subscribers."

PHENOMENAL FACTS.

A Case of Clairvoyance.

Mr. J. D. Goodwin and Mr. Jos. Kelly lately lost their way, while returning to Quincy, Plumas county, on snow-shoes, the weather being stormy, so that it was impossible for a person not well acquainted with the road to tell anything about courses. They wandered about for two days and nights, without having anything to eat except a few cakes that they had taken with them. They tried to return to the Buckeye House, whence they had started, and were met by two men, who furnished them with eatables, and they succeeded in reaching the latter place. They afterward took the stage, and arrived at Quincy in safety. The Quincy National adds to the above account the following:

"Mr. Goodwin relates a singular circumstance—that what we suppose would be called hallucination—in connection with the matter. He states that, while hunting their way, he saw the stage, and persons with it, breaking the road. They had stopped near two large pine trees, and were fixing something about the horses. Mr. Goodwin pointed it out to his companion, who was unable to see it. The singular part of the circumstance is the fact, that at about the same hour, the stage, and persons with it, were at the identical place pointed out by Mr. Goodwin, and were engaged just as he had related seeing them; but, from what was discovered afterward, he had been nowhere near the place, and must have looked through a mountain to have seen them. Will the philosopher of the BANNER OF PROGRESS explain?"

Mr. Goodwin is evidently a clairvoyant, and his observing the stage "through a mountain" is no more wonderful than what takes place every day in the experience of clairvoyants, who describe events occurring on the other side of the continent simultaneously with their occurrence, as is afterward confirmed by inquiry. Clairvoyance is a property of the mind which may be either a natural gift or a temporary exercise of the power of disembodied spirits upon the mental organism of the medium. We are unable to decide to which of these phases Mr. Goodwin's clairvoyance belongs, not being acquainted with him personally.

Physical Manifestations.

We copy from the *Religio-Philosophical Journal* the following interesting account of spirit manifestations in Chicago:

"Mr. Thayer is a young man of about 25 years; unassuming, pleasant, and companionable. He recently held a séance at the residence of one of the best families of this city. Chicago, where the corps of editors of this journal, with about a dozen other persons, were present by special invitation.

"The medium was placed at one end of the room, where stood an ordinary sized dining-table, he being placed at the corner of the table, with his right hand resting on the corner of the same—his left hand resting on a small stand, with a lady sitting on the opposite side of the stand holding his hand at the same time that it rested on the stand—a lady in no wise interested except as being desirous of knowing the truth. At the opposite end of the table was placed a common snare drum, tied fast with a cord to the further end of the table. It was tied in our presence, and for the purpose, as was said, to keep it in place while it should be played upon. By the side of the drum were placed a pair of drumsticks, two spring ten-bells, and a guitar. These were all open to our inspection. The audience were then seated in a semi-circle, facing the medium, around the room, all joining hands, including the lady who held the medium's hand. The medium then, after a short time, turned off, leaving the room comparatively dark, yet light from the streets flowed through the ordinarily curtained windows, in a considerable volume.

"Those present who could, joined in singing, and the second evening, on going to the table, to be proficient in playing the guitar, played several tunes, during which time the drum was played very lively, both sticks being used, and the ten-bells were played, one of them along with the drum—drum and bell keeping time with the guitar, played by the gentleman above referred to. The ten-bells were also played together, (each being of different tone and differing in size), keeping alike excellent time with the guitar played by the gentleman. He, although not a Spiritualist, (only an invited guest), declared that he for many years had been accustomed to playing with different musicians on other instruments, yet, never did he play with musicians who kept such perfect time with him until they had practiced together. The music executed by those little tea-bells was charming. The drumsticks were handled as was a masterly hands; part of the time the strokes were soft and sweet, and sometimes sharp and loud as if the head of the drum would be broken in—at other times the light taps would be made upon the shell, then they would quickly return to the head of the drum.

"Occasionally, the music would cease, and a succession of five or more taps would be given with the drumsticks, stroke of the bell, or ordinary spirit concussion raps, when the alphabet would be called by some person present and some explanation spelled out, followed by questions from the audience, and answers by the spirits, by the usual number of raps indicating affirmative, negative, or uncertain replies.

"The drum was played by the spirits and placed upon the floor, then it was vigorously played. A gentleman present asked the spirit to roll the drum out into the middle of the floor, which was done when they were through playing it. The guitar was also taken by the spirits from the table and placed upon the floor, and the chords thumbed in such a manner as could not have been done with less than two hands; so said the expert in music above referred to.

"It should be borne in mind that it was a physical impossibility for the medium to have even reached the musical implements from where he sat, to say nothing of the self-evident impossibility for him to execute such music with two drumsticks upon the drum, and play the ten-bells, all in excellent time with a guitar played by another person. It is but just to say that a considerable portion of the time, while this music was played, the medium would whistle and keep time to the music.

"We knew that the lady who held the medium's left hand had nothing to do with making the music, as she was out of the reach of the instruments, and had her hand held by the person sitting at her left. And what is better evidence to us than anything before stated, on the second evening we had the pleasure of holding the medium in the same way as above stated, and while so holding him every phase of the manifestation before stated took place; and we know that the medium could not have in any way reached one of the instruments, nor played the same if they had been reached as they were played. At least three hands of expert musicians would have been required, and he certainly had but two, one of which we held, and he could not have moved hand or foot without our knowing it, much more have played the musical instruments as they were played. We most cheerfully assure that the medium did not move out of his position during the whole time we were holding his hand.

"In conclusion, we will state that Mr. Thayer

resides in Hampshire, Kane county, Illinois, and this visit to Chicago, for the purpose of holding séances, is his first. The leader of the band of spirits, controlling him for these demonstrations, was a well known lawyer of Chicago, who departed this life a few years since. He proposes to have his medium return to the city again in a few weeks, when he intends to convince the members of his profession, as well as others, that some things can be done after death as well as before, provided always conditions are favorable."

Good and Evil Spirits.

The Occident is severely exercised on the subject of Spiritism. It returns to the discussion of its demerits week after week, as if the special purpose of its being was the demolition of the believers in what it derisively terms "the beautiful faith." It has already taken up several positions of attack, and if we may judge by the ability it displays in skipping from point to point, it may realize the Hibernianism of the gallant soldier who, in his capacity of private, surrounded a squad of twenty and took them prisoners. In all this the Occident is serving the cause of Spiritism better than its own organs are able to serve it. By its unprofitable attacks it shows to people, who might never dare to read a book or listen to a lecture on the subject, that there is something in Spiritism not a delusion that fades away under the light of investigation. The policy adopted by clergymen and religious writers for a time was to ignore the Spiritism of the Occident, and the opposition. This policy possessed a degree of wisdom. So long as clergymen declined to attack Spiritism or defend themselves against its attacks, there was a very general impression in the minds of the Christian community that their champions could demolish theism if they thought it worth while to do so. The higher order must possess the reasoner's power. It attacks boldly and with an evident impression that the "beautiful faith" would reel under its blows. It seems, however, by a recent number, that it is the Occident that reels, and that paper was intended to prove that there could be no such thing as spirit communication; the recent number admits in an indirect manner that there may be such a thing, and argues that intelligences that communicate are evil intelligences. It is true the Occident put forward a man of straw designated as "many persons," as holding the opinion that the position of the position assumed is thereby none the less the writer's. It will require a keener intelligence and finer logic than have yet appeared in the columns of the Occident to demonstrate that an evil intelligence will possess powers and privileges after death that a good one may not possess. If the ghost of a wicked man can return to earth, make itself known to those who knew it in the body, it will be a rash thing to say that the ghost of a good man may not do the same. We will admit for the convenience of argument that a low order of intelligence would be most likely to be attracted to earth after death; but the presumption will remain that if the lower order of intelligences can communicate, the higher order must possess the same power. It follows, then, that if there is sufficient motive, the spirit of the most intelligent and pious may return and communicate; and though there should be ten or ten thousand evil intelligences to one that is good, that one possesses sufficient power to carry the Occident and its friends into the ranks of Spiritists. Doubtless the laws that govern disembodied spirits are uniform, as are those that govern the physical world; and if they are, it would be difficult to reconcile the Occident's argument with the plain perceptions of wisdom of the Creator, who, the Occident will contend that it is impossible to conceive an instance in which a pious soul might desire to revisit the earth for the good of the loved ones that are left behind. There are millions of instances in which a pious soul has been by one, who has solved the mystery of the flight through the Dark Valley, would bring unspeakable happiness to those waiting on the other shore. Are we, then, to believe that Nature is so inclined to favor the wicked that they only shall enjoy this privilege? The Occident argues that no good can come of spirit communication. Perhaps not; but if spirit communication is one of the laws of Nature, how shall we reconcile an order of things from which no good can come with the omnipotence and wisdom of the Creator, who, the Occident will admit, ordained the laws that govern heaven and earth? The Occident's argument ignores a Supreme Intelligence entirely. It indirectly admits that a greater law than the law of the Occident exists, and that it is possible for good to result from a possibly flow. We had not suspected such a tendency to Atheism in our Evangelical contemporary. It is not our habit to tender advice, but if we were to depart from our rule of conduct, we should recommend the Occident to stick to its first position. Let it deny that ghosts talk, if it please, but let it not admit that they can talk, but can talk only nonsense, or the public may suspect the Occident to be similarly endowed.—*Golden City.*

COMING TO CALIFORNIA.—We learn that Miss Eliza Howe Fuller, one of our most efficient lecturers, is about starting for California, the last of April. She is to be accompanied by her father's family, who design making a permanent home there. We congratulate our friends in the "Golden State" on this great gain to the cause of truth. Miss Fuller is a woman of an enviable reputation in private life as well as a public speaker. She is also an excellent "healer," possessing what so few do—perfect health, which enables her to cure the fatigues of an itinerant with cheerful ease. We bid her God-speed in her labors of love.—*Banner of Light.*

ORGANIZATION.—We hope to be able, next week, to chronicle the organization of a new Association of Spiritualists in this city, that shall have vitality in its fundamental constitution, and enthusiasm and unity among its members.

ELDER KNAPP is taking up "hell-fire and brimstone" theology in California. He seems to be exactly in his element while doing this.—*Banner of Light.*

Just Published,

THE RESTORATION

OF THE

EARTH'S LOST HISTORY.

THE PAST, PRESENT,

AND COMING

STATE OF OUR GLOBE;

THE REVOLUTIONS THROUGH WHICH IT

PASSES FROM ITS BIRTH TO ITS

DEATH OR DISSOLUTION;

SHOWN FROM NATURE, REASON,

AND THE

WRITINGS OF ANTIQUITY.

BOTH SACRED AND PROFANE.

FOR SALE AT THE BOOKSTORES.

ANNA C. BARKER

Will Deliver a Lecture

AT MECHANICS' INSTITUTE HALL,

POST STREET.

Between Montgomery and Kearny,

Sunday Evening, April 12,

At 8 o'clock.

SEATS FREE.

SUBJECT—"PIONEERING."

CATARH AND BRONCHITIS NEVER

CURED! REASON WHY!—These fatal diseases are always combined with Scrofula. These false pretenses, with their Snuffs, Troches, Inhalants, impart only momentary relief, leaving the diseases untouched. They have no remedy for Catarrh and Scrofula combined, and have never effected one cure. Only positive Remedies are

NATURE'S REMEDIALS FROM PLANTS, which I have discovered after 60 years' study, and which eradicate these diseases and all Scrofula forever. Explantory Circular, one stamp. Treatise, 25 cents.

WM. B. PRINCE, Linnean Nurseries, Flushing, New York.

REMARKABLE CURES

BY THE GREAT SPIRITUAL REMEDY; MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

New Haven, Ind., Sept. 1st, 1867.
Prof. SPENCE—Dear Sir: I have raised one man from the dead with two boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the CONSUMPTION. They said he could live but a short time. I called his attention to your Powders. He took one box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a FEVER, and the Doctors gave him up, and said he must die. But I sent for two boxes of your Positive Powders for him about the time I would East, and on my return I found him walking about, and he is now to work for us, a well man.

Yours for truth,
G. W. HALL.
Dorset, Vt., August 27th, 1867.
Prof. SPENCE—Dear Sir: I have had a case in which one box of your Positive Powders done wonders. It was the case of Mr. Phelps, a young man, who had BLEEDING AT THE LUNGS. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of the disease. He had not done any labor for six months. He took one box of your Positive Powders. This was on Monday, and, strange to say, on Wednesday and Thursday he sheared and half of your Positive Powders. He followed them, never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work up to this time, and he feels as well as ever in his life. Yours, A. B. ARMSTRONG.

Prof. SPENCE—Dear Sir: I took a box of your Positive Powders for the NEURALGIA, and it has done a perfect cure for that and OTHER THINGS which I had been troubled with for some time. I now send for a box of Negatives for Deafness. Mrs. PRISCILLA KNOX.

Sycamore, Ill., July 11th, 1867.
Prof. SPENCE—Dear Sir: I have been using your medicine a short time since have worked wonders for my wife—during a few days a PAINFUL KIDNEY DISEASE, and I have been using your medicine a short time, besides driving away all NEURVOSNESS, so that she feels like a new being.

L. DOWE.
Dr. A. J. CONEY, of Great Bend, Penn., writes as follows: "I have a case of Catarrh, bronchial tubes affected and LUNG EMPHYSEMA, not filling with air. I have given two boxes of the Positive Powders, and the LUNGS now fill two-thirds of the way down. I have myself been suffering with Catarrh of the LUNGS and HEART DISEASE for three years, during which time I had not been able to labor. I have taken two boxes and a half of your Positive Powders, and the Catarrh is gone and the HEART DISEASE much relieved, so that I can use the pick and the shovel in prospecting for minerals. My age is 71 years. Truly yours, H. DOWE."

Spring Hill, Ill., Oct. 10th, 1866.
Prof. SPENCE—Dear Sir: I gave a box of your Positive Powders to a young lady, Miss Hattie M. Tyrell, (now Mrs. Hattie M. Stanbro, of Brooklyn, Iowa). She had been suffering for years, FOUR YEARS OF CRUTCHES. In ten days she dispensed with her crutches, and has not used one since, and you would not know that she ever was lame. Yours respectfully, HORACE HURD.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Cholera, Diarrhea, Bowel Complaint, Dysentery, Nausea and Vomiting, Dyspepsia, Indigestion, Flatulence, Worms; suppressed Menstruation, Painful Periods, Whites, Ringing of the Ears, all Female Weaknesses and Derangements; Cramps, Fits, Hydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Bilious Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarlatina, Erysipelas, Pneumonia, Pleurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Gland; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, etc.

THE NEGATIVE POWDERS CURE Paralysis or Palsy; Amaurosis and Deafness from Paralysis of the nerves of the eye and of the ear, or of their nervous centers; Double Vision, Cataplexy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation. For the cure of Chills and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no nausea, no vomiting, no narcotizing; yet, in the language of S. W. Richmond, of Chelsea, Ill., "They are a most wonderful medicine, so silent and yet so efficacious."

As a Family Medicine, there is not one, and never has been, any thing equal to Mrs. SPENCE'S Positive and Negative Powders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDICINE OF THE AGE!

To AGENTS, male and female, we give the Sole Agency of entire townships and counties.

PHYSICIANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success.

Circulars with fuller lists of diseases, and complete explanations and directions, accompany each box, and will also be sent free, postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price.

PRICE IN CURRENCY.

1 Box, 44 Pos. Powders, \$1.00
1 " 44 Neg. " " 1.00
1 " 22 Pos. and 22 Neg. " 1.00
5 Boxes, 5.00

The Positive and Negative Powders will be forwarded, at our choice, either by mail or by express, (we paying the express in full) to AGENTS, DRUGGISTS, and PHYSICIANS in any of the United States and Territories, and in any of the States and Territories west of Kansas, at the following prices, in Currency. If Gold or its equivalent is forwarded, the premium on it, when it reaches New York, will be allowed.

1 Doz. Boxes, \$8.00
3 " " " 23.00
3 " " " 30.00
6 " " " 44.00
12 " " " 86.00

Circulars to AGENTS, DRUGGISTS, and PHYSICIANS sent free, postpaid.

\$5, or over, sent by mail, should be either in the form of Post Office Money Order, or Drafts on New York, or else the letters should be registered.

Money mailed to us is at our risk.

OFFICE, 37 1/2 St. MARK'S PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

For sale also by Agents and by Druggists generally. If, however, the Powders cannot be obtained in your vicinity, send your money at once to Prof. Spence as above directed, and the Powders will be forwarded to you by return mail.

13

Special Notices.

DR. J. M. GRANT

BEALS THE SICK

Laying on of Hands,

AT NO. 11 GEARY STREET,

Third Door from Kearny and Market Streets,

SAN FRANCISCO.

DR. GRANT has, for the greatest part of the last two years, been practicing in Sacramento City, with eminent success. Some of the most stupendous cases have been ENTIRELY CURED by his wonderful Healing Powers, which can be substantiated by referring to the well known names which appear on his Circulars, and to many others whose names can and will be given, if required.

NO MEDICINES GIVEN.
NO SURGICAL OPERATIONS PERFORMED.

5

DR. J. P. BRYANT,

THE HEALER,

Will Heal the Sick at his Residence,

308 West 34th St., near 8th Avenue,

NEW YORK,

BY THE "LAYING ON OF HANDS."

DR. JAMES EDWARDS

CAN BE CONSULTED AT HIS ROOMS

309 KEARNY STREET, WEST SIDE,

Between Bush and Sutter,

FROM 9 A. M. TO 4 P. M.

VITAL MAGNETISM.

Applied with the hands, gives immediate relief, in all cases treated by Dr. Edwards.

MEDICAL CLAIRVOYANCE

Used in detecting the cause and nature of disease, and the proper treatment it requires.

Electricity and medicines given only when the case needs them.

Contagious or cutaneous diseases not attended to.

Charges moderate, and according to the ability of persons to pay.

8

MRS. MARY E. BEMAN,

Clairvoyant Physician,

HEALING AND TEST MEDIUM.

NO visible Medicine given. The Deaf hear, the Blind see, and the Palsied walk.

OFFICE AND RESIDENCE, corner of FREMONT and MADISON STREETS.

Brooklyn, Alameda County.

Patients accommodated with Rooms and Board.

N. B.—Visitors must leave the cars at the Clinton Depot.

50

MRS. H. A. DUNHAM,

CLAIRVOYANT TEST MEDIUM,

HAS REMOVED TO FILBERT STREET, A FEW DOORS ABOVE POWELL, opposite Washington Square, convenient to both lines of North Beach cars, where she will be happy to see her friends.

Séances from 10 A. M. to 4 P. M.

TERMS, For Ladies, \$1; for Gentlemen, 2—not exceeding an hour.

Evenings by special engagement.

12

CLAIRVOYANT.

MRS. LENA CLARKE

SEES, DESCRIBES, AND GIVES NAMES

and communications from departed friends; also, living friends, with names, character, locations, etc. etc.; diagnoses diseases, and gives information on business matters, at 802 Jackson street, near Stockton.

12

PACIFIC

CLAIRVOYANT MEDICAL INSTITUTE,

330 Jessie Street, above Fourth,

SAN FRANCISCO.

The under-signed have established the above named Institute for the treatment of disease, acute and chronic. Those in need of treatment are invited to call. Persons of all ages and sex. Those wishing information as to mode of treatment will call, or write to our address, through Wells, Fargo & Co.

1

MISS JANESON,

INDEPENDENT CLAIRVOYANT,

HEALING MEDIUM,

Southeast corner Market and Second streets,

(UP STAIRS.)

Hours, from 9 A. M. to 4 P. M.

15

PATIENTS' HOME.

MR. & MRS. F. GOULD,

SPIRITUAL HEALING PHYSICIANS,

TREAT BY

Magnetism, Electricity and Medicated Baths.

Patients accommodated with Rooms and Board.

Residence, No. 30 Silver Street.

EXAMINATIONS MADE AND MEDICINES PRESCRIBED.

Also, Directions given to those who wish to become developed as Clairvoyants and Mediums, by MRS. F. GOULD.

HEALING BY

Laying on of Hands,

whenever this method will be deemed effectual.

MR. & MRS. F. GOULD can accommodate Ladies in their confinement, or other invalids, with all the comforts of home. For further particulars, inquire at

NO. 30 SILVER STREET,

Between Second and Third.

34

BRONCHITIS, LIVER, KIDNEY, and SKIN

DISEASES, Nervous Debility, and Mercular Affections. These are all radically and permanently cured by

NATURE'S SOVEREIGN REMEDIALS FROM PLANTS, which I have discovered and prepared after 70 years' study. Medical Treatise, 25 cents.

WM. B. PRINCE, Linnean Nurseries, Flushing, New York.

FOR PETALUMA AND SONOMA,

(VIA LAKEVILLE)

WINTER ARRANGEMENT.

Leaving Vallejo St. Wharf Daily, (Sundays excepted), at 2 P. M., for Petaluma.

ON AND AFTER MONDAY, DECEMBER 2d, the favorite steamer

CLINTON,

C. M. BAXTER, Captain.

Will leave Vallejo street wharf as above until further notice.

Connecting with Stages for Bloomfield, Bodoga, Duncan's Mills, Montezuma, Santa Rosa, Windsor, Healdsburg, Geyserville, Skaggs Springs, Geysers, Anderson Valley, Novato, Tibbion and Big Rivers, Noyo and Fort Bragg, Ukiah, Long Valley, Clear Lake, and Lakeport.

Returning—Leave Petaluma at 8 A. M.

CHARLES MINTURN.

CALL

The Banner of Progress.

SUNDAY, APRIL 12, 1868.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, whether we defend,
With watchful care their charge defend,
And evil turn aside."
—CHARLES WESLEY.

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, April 12th, at 2 o'clock, P. M., at Dashiway Hall, Post street, above Kearny. Friends of the Lyceum are cordially invited to be present.

MY CHILD.

BY REV. JOHN PIERCE.

I cannot make him dead!
I can't make him dead!
I can't make him dead!
I can't make him dead!
I can't make him dead!

I walk my parlor floor,
And through the open door
I hear a footfall on the stair;
I'm stepping toward the hall
To give my boy a call.

I know his face is hid
Under the coffin lid;
I know his eyes are closed
Under the coffin lid;
I know his face is hid

I cannot make him dead!
I can't make him dead!
I can't make him dead!
I can't make him dead!
I can't make him dead!

When at the calm close
Before we seek repose
I'm with my mother offering up my prayer,
What'er I may be saying,
I am in spirit—his is not there!

Not there! Where then is he?
The form I used to see
Was but the raiment that he used to wear;
The grave that now doth press
Upon that cast-off dress,
Is but his wardrobe locked—he is not there!

He lives! In all the past
He lives! In all the past
Of seeing him again I despair!
In dreams I see him now,
And on his angel brow
I see it written, "Thou shalt see me there!"

Yes, we all live to God;
Father, Thy chastening rod
So help us, Father, in our hour of need,
That in the spirit land,
Meeting at Thy right hand,
"Thou wilt be our heaven to find—he is there!"

From Le Salut, New Orleans.

A Story for Old and Young Children.

MR. EDITOR, I must tell you a little story for the little folks who read your paper, that I heard from a lady friend the other day.

She is a good Catholic, and of course does not send her children to the Public Schools, but sends them to the Catholic School.

One day, her little son, about eight years old, came home from school, looking very thoughtful.

After some time spent in contemplation, he said:—"Mother, which is the greatest sin, to eat an apple or to kill a man?"

"O, my son! to kill a man is of course the greatest sin!"

"I don't know, mother. The priest tells us that God shut up the gates of heaven because Adam ate an apple, and would not open them again until Adam's children killed him Jesus—how is this, mother?"

"I don't know, my son; I can't answer you, for you know we must not talk of such things. We must not think about religion, we must only believe."

"Well, but, mother, I am not satisfied. I must think; I can't help it. Mother, are we not in God's eyes as much as a rat is in ours?"

"Yes, I suppose there is that much difference, my son."

"Well, then, mother, if you had a barrel of apples, and there were plenty of rats in the house, and the rats should gnaw through the barrel and eat up your apples, would you say to them: 'Ah! you naughty, bad rats! I will never forgive you until you eat up my little son!'?"

Now, Mr. Editor, I send you this little story just as it was related to me by that mother, and I wish you to publish it; and I wish some priest or clergyman, who believes that priests did to explain that story about Adam and the apple, for this little boy, and for all the little boys and girls who read *Le Salut*.

O. F. S.

Light from Darkness.

"Your head aches, and you are real blind, aren't you, grandpa Gray?" said Louis Clark. "Does everything look dark, grandpa? Not a bit of light?"

"No," Mr. Gray said; "things look bright, and the world seems a very good and charming world. I am old and blind, and very poor; but these afflictions seem light when you come and cool my head."

"Then you love me a little, don't you, grandpa?" "Yes, child, I love you, for the light and joy you bring to this poor heart. And then I always loved the pitter of child feet, the music of young voices; I love honest, romping children like you; they bring back my childhood, and remind me of my own little girls that went to heaven many years ago."

"I guess you would like to go to heaven, too, grandpa; and then if your head ached, one of your little girls could get a pitcher of water and cool and bathe it as I do."

"I would like to go," Mr. Gray said; "but I must wait my time."

"O, I wish you would go, grandpa; then you'll see my mamma and give her my love."

"Yes, Louis, and I will tell her how softly your young hands have rested upon my poor aching head; and I will tell her what a comfort you have been to me. And I will tell my own little girls, that out of darkness cometh light; for you, Louis, have been as a light in dark places. An old man's blessing rest upon you forever."

Geographical Enigma.

I was awakened one morning by a city in China, which was perched on a fence near my window. From an adjoining room I heard a division of Great Britain, and I called a river of South America to make a fire, as I felt a division of South America. And going down stairs I found that one of the lakes of North America had spilled a division of Europe on my highly prized city of Belgium, while putting on the table my breakfast; consisting of a division of Asia, seasoned with a city of South America, also a cape of Massachusetts, an island of Oceania, a city of France topped with a city of Ireland, and a basket containing a river Africa and other fruits. I paid a division of Africa for my breakfast, and then asked one of the islands of Oceania for some sugar to feed an island of Africa, that was hanging in my chamber.

THE BANNER OF PROGRESS.

IS DESIGNED TO BE

A LIBERAL PAPER,

DEVOTED TO THE

Investigation and Discussion of all Subjects,

Philosophical, Scientific, Literary, Social, Political, and Religious,

And to advocate the Principles of Universal Liberty.

PUBLISHED EVERY SUNDAY,

AT 523 CLAY STREET,

(Up stairs,)—San Francisco,

BY BENJAMIN TODD & CO.

TERMS.

One Year, \$3 00

Six Months, 2 00

Single Copies, 10 cents

No subscription received unaccompanied with the amount required by the above terms.

Subscribers in San Francisco who choose to pay monthly to the Carriers, will be charged forty cents per month.

News Dealers throughout the Pacific States and Territories supplied at a liberal discount from the above rates.

The above terms will be closely adhered to.

Terms of Advertising.

For One Insertion, per Square, \$1 50

For One Month, do, 8 00

For Three Months, do, 22 00

For One Column, 3 Months, 50 00

For Half a Column, do, 30 00

For One Quarter do, do, 20 00

One Square will consist of from ten to fifteen lines; over twenty lines will be charged as two squares, and each additional Square will consist of ten lines.

Advertisements inserted in the column of Special Notices at twenty cents per line of space occupied, for first insertion; and fifteen cents per line for each subsequent insertion.

THE ABOVE TERMS WILL BE CLOSELY ADHERED TO.

AGENTS

FOR THE BANNER OF PROGRESS.

The following persons are authorized to act as Agents for the BANNER OF PROGRESS, to receive subscriptions and for the same, and forward them to this office. No subscription will be acknowledged when unaccompanied with the money.

Dr. C. H. VAN GUELDERN, Sonoma, Cal.
ROBERT WEST, Napa City.
E. B. HENDERSON, Sacramento.
MRS. L. HUTCHISON, Owensville.
JOHN L. MOORE, Portland, Or.
J. W. PETERS, Portland, Or.
J. E. CLARK, Salem, Or.
MRS. S. M. WALES, Dayton, Nev.
H. H. HICKOX, Downsville.
THOS. LOYD, Grass Valley.
J. N. GALE, Olympia, W. T.
CLARK EGLESTON, Carson City, Nev.

Catalogue of Liberal and Spiritual Books

FOR SALE AT THE

Office of the Banner of Progress.

WORKS OF ANDREW JACKSON DAVIS.

Arabella; or the Divine Guest, 1 50
Answers to the Questions of the Spirit, 1 50
Approaching Crisis, 1 00
Children's Progressive Library, 1 00
Directions for the Organization and Management of Spiritualist Schools, 2 00
The Lyceum Manual; Abridged Edition, 45
Death and the After-Life, Paper, 50
Free Thoughts Concerning Religion, 2 00
Great Harmonies, in 5 volumes, Vol. 1—The Seer, Vol. 2—The Reformer, Vol. 3—The Prophet, Vol. 4—The Evangelist, Vol. 5—The Messiah, 1 50
Harbinger of Health, 1 50
Harmonical Man, 1 50
History and Philosophy of Evil, 1 50
Magic Staff, An Autobiography, 1 50
Morning Lectures, 1 50
Nature's Divine Revelations, 1 50
Penitential, 1 50
Philosophy of Special Providences, 2 00
Philosophy of Spiritualism, 1 00
Present Age and Inner Life, 1 00
Savior Key to the Summer Land, 1 00

American Circle, Chase, 25
A Sketch of the History of the Spirit, 30
A Sermon on False and True Theology, 10
Parker, 10
Age of Reason; Being an Investigation of True and False Theology, 10
Answers to Seventeen Objections Against Spiritualism, 30
Apophthegms, 10
A Kiss for a Blow; or Stories for Children, H. C. Wright, 60
Arcana of Nature, 2 50
A B C of Life, A. B. Child, M. D., 25
A Child's Book of Religion, 25
A Child's Book of Foreign Languages, E. H. Sears, 50
Bouquet of Spiritual Flowers, Mrs. J. W. C. 1 00
Blossoms of our Spring, Hudson and Emma Tuttle, 1 00
Broken Lights, 1 00
Britton and Richmond's Discussion, 2 50
Britton's Review of Beecher's Report of Spiritism, 60
Britton's Review of Rev. C. M. Butler, D. D., 2 00
Branches of Palm, Mrs. J. S. Adams, 1 25
Bible Convention at Hartford, 1 00
Champion of the Spirit World, 1 00
Price, 4 00
Christ and the Pharisees upon the Sabbath, A. S. Tuttle, 1 50
Christ and the People, A. B. Child, M. D., 1 25
Christ's Moral Influence on Civilization, and its Relation to Nature's Revelation, 1 00
Circles, 25
Calvary Family Physician, 1 00
Courtney's Review of Dodd's Involuntary Theory of the Spiritual Manifestations, 50
Common Positive Philosophy, 1 00
Cousin Benja's Poems, 1 50
Confessions and Confessions, 2 00
Denton's Soul of Things; or Psychology, 1 00
Discoveries and Discoveries, 1 00
Disquisition of the Evidence of Inspiration, 25
Kelley, 25
Dealings with the Dead, E. B. Randolph, 75
Discourses from the Spirit World, Rev. E. F. Wilson, Medium, 75
Death and Life, Mrs. W. W. 1 00
Errors of the Bible, H. C. Wright, 50
Empire of the Mother, Henry C. Wright, 75
Effect of Slavery on the American People, Theo. Parker, 10
Ecco Homo; a survey of the Life and Work of Jesus Christ, 1 50
Eliza Woodson's Story of American Life, Mrs. E. W. Farham, 1 50
Explosion of Three Ages of Popular Theology, Benjamin Todd, 25
Footfalls on the Boundary of Another World, R. D. Owen, 1 75
Familiar Spirits, A. Bingham, 20
Fugitive Wife, Warren Chase, 60
Free Love and Affinity, Miss Lizzie Doten, 1 50
Facts and Information for Young Men, 1 00
Farnham's Woman and Her Era, 2 vols., 12mo, 3 00
Facts and Information for Young Women, 1 00
God and True Man, E. B. Child, M. D., 25
Gift of Spiritualism, Warren Chase, 75
Gospel of Jesus, Gibson Smith, 1 00
History of Dungeness Rock, Enease, 30
Harmonical Man, 1 50
How and Why, W. M. Fernald, 25
How and Why, 25
Dante's transformation of Christianity, 1 50
Is there a Devil? John Baldwin, 20
Intellectual Freedom, Chas. S. Woodruff, 50
Inquiries in My Life, D. D. H. 1 25
Inquirer's Text Book, 1 00
Ideal Attained, Mrs. Farnham, 1 00
Is it? A Book for Every Man, Dr. H. B. Storer, 50

Joan D'Arc, A Biography, Translated from the French, by Sarah M. Grimke, W. F. Port, 1 00
Jesus of Nazareth; or, A True History of the Man called Jesus Christ, New Edition, 1 75
Kingdom of Heaven; or, the Golden Age, E. W. Loveland, 20
Letter to Chestnut, Conductor; Mrs. Fannie Cohl, Guardian, 50
Living Present and Dead Past, H. C. Wright, 50
Line of the Lone One, Warren Chase, 1 00
Legalized Prostitution, Chas. S. Woodruff, M. D., 1 00
Lyric of the Golden Age, Thomas L. Harris, 2 00
Love and Mock Love, George Stearns, Extra, 50
Light from the Spirit World, Rev. Charles H. Wood, 1 00
Marriage and Marriage, H. C. Wright, 2 00
Messages from John Murray, 1 50
Mistake of Christendom, George Stearns, 1 50
Ministry of Angels, R. A. D. E. Newell, 20
Millennial Dawn; or Spiritual Manifestations, Tested, Rev. C. H. Harvey, 75
Man and His Religion, Prof. J. B. Bruns, 50
Nativity, A Spirit, Allen Putnam, 50
New Testament and Modern Miracles, J. H. Fowler, 40
Nature and Life, Robert Collier, 1 50
Orthodoxy, As Truths and Errors, 1 50
Optimism the Lesson of Ages, B. Blood, 75
Palms of the East, 3 00
Pre-Adamite Man, P. B. Randolph, 2 00
Poems from the Inner Life, Miss Lizzie Doten, 1 25
Poems, Achsa W. Sprague, 1 25
Plan of the Spirit World, Irish Clara, 1 50
Peculiar Life of the Great Transfiguration, Sargent, 2 75
Physic's Book, N. Y., 1 50
Philosophy of Creation, Thomas Fair, through H. G. Wood, 35
Prof. H. A. Lecture on Spiritualism, 20
Primeval Man, 2 50
Philosophy of the Spirit World, H. C. Wood, 75
Adam, II, 1 00
Religious Demands of the Age, Frances Power Cobbe, 25
Religion of the Future, 1 50
Reply to Dr. Lunt, Miss F. R. Torrey, 15
Revival of Religion which we need, Theodore Parker, 10
Report of an Extraordinary Church Trial, 15
Reichenbach's Dynamics of Magnetism, 1 50
Religious Demands of the Age, Frances Power Cobbe, 25
Soul Affinity, A. B. Child, M. D., 75
Spirit Works: Real but Not Miraculous, Putnam, 25
Spirit Manifestations, 35
J. B. Packard and S. S. Loveland, 35
Self Abnegation, Henry C. Wright, 75
Sexual Physiology, R. T. Trail, M. D., 2 00
Strauss' Life of Jesus, in two vols., 4 50
The Fourth German Edition, 25
Spiritualism, Vol. 2, Judge Edmonds and Dr. Dexter, 2 00
Spiritual Reasoner, Dr. E. W. Lewis, 1 00
Spiritual Teacher, Through R. P. Ambler, 75
Spirits, M. D. E. B. 2 50
Babcock Ferguson, A. M., L. D. T. L. Nichols, 2 50
Spirit Interference, H. Snow, 75
Scenes in the Spirit World, Hudson Tuttle, 50
The Worker and the Spirit, Dr. R. T. Trail, 15
T. Hallock, 15
The College, Market, and Court, Mrs. C. H. Dahl, 2 50
The Koran, 1 50
The Life of Theodore Parker, in two large vols., 1 50
The Sabbath Question, Also, a vol. of his Prayers, 1 50
Brown and Taylor, Cloth, 1 00
Thirty-Two Wonders, Prof. M. Durais, Paper, 50
Twelve Messages from the Spirit of John Quincy Adams, through Joseph D. Stiles to Josiah Brigham, 2 00
Theodore Parker's entire Works, in 14 vols., 3 00
The World of the Spirit to the Church, C. A. Parker, 50
The Life of Thomas Paine, 1 00
Unhappy Marriages, A. B. Child, 30
Unwelcome Gains, H. C. Wood, 50
Voices from the Spirit World, Isaac Post, Medium, 1 25
Voices of the Morning, A New Volume of Poems, Belle Bush, 1 25
View of the Spirit World, 1 25
Voices from Spirit Land, Nathan Francis White, 75
Voice from a Prison, 75
Woodman's Reply to Dr. Dwight on Spiritualism, 15
Woman's Secret, Mrs. C. F. Corbin, 1 75
Upheld, 1 00
Whatever is, is Right, A. B. Child, M. D., 1 00
Why not? A Book for Every Woman, D. H. B. Storer, Cloth, 1 00
Paper, 50

Any of the above list of books will be furnished to those in the country who desire, on application at this office. The money for the books, and postage, must invariably accompany the order.

JOB PRINTING

NEATLY EXECUTED

AT THE OFFICE OF THE

BANNER OF PROGRESS.

CARDS, CIRCULARS, BILLHEADS, PAMPHLETS, and every description of Plain and Ornamental Printing, executed neatly and expeditiously, at the lowest market rates.

OFFICE, 523 CLAY STREET.

NEW PAPER!

THE LYCEUM BANNER.

PUBLISHED TWICE A MONTH,

BY MRS. L. H. KIMBALL.

EDITED BY MRS. H. F. M. BROWN.

It is an octavo, printed on good paper, and embellished with fine electrotype illustrations.

Some of our contributors are engaged as regular contributors.

We teach no human creeds; Nature is our law giver—to deal justly, our religion.

The children want Amusement, History, Romance, Music—they want Moral and Physical Culture. We hope to aid them in their search for these treasures.

TERMS OF SUBSCRIPTION.

One Copy, one year, in advance, \$1 00

Ten Copies to one address, 9 00

Twenty-five Copies, do, 22 00

Fifty Copies, do, 40 00

One Hundred Copies, do, 80 00

Address, MRS. L. H. KIMBALL, 900

P. O. Drawer 6956, Chicago, Ill.

CALIFORNIA, OREGON & MEXICO S. S. CO'S

STEAMSHIP

ORIZABA

WILL LEAVE

Folsom Street Wharf at 10 o'clock A. M.

FOR

SANTA BARBARA, SAN PEDRO, ANAHEIM

LANDING, AND SAN DIEGO,

1868. San Fran. San Pedro. Santa

March, 26, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, April, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, June, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, July, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, August, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, September, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, October, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, November, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, December, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

HOLLADAY & BRENNAM, Agents.

SOLICITOR

PATENTS.

Advice and Opinion

Given without Charge.

By this means, Inventors can ascertain the value of their inventions, and the mode of applying for and obtaining a Patent.

CALL AT

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

615 Sacramento St.

Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor.

Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohl, Guardian.

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. C. H. Rines, Conductor; Miss Sarah Brooks, Guardian.

Charleston, Mass.—At City Hall, at 10 a. m. Dr. C. O. York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chicago, Ill.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12 1/2 p. m. Dr. J. A. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Steeper, President Literary Circle.

Cincinnati—Greenwood Hall, corner of Sixth and Vine streets, at 9 a. m. A. W. Fuchs, Conductor; Mrs. Lydia Beck, Guardian.

Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty.